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524 155 Among the rare games that do not reproduce adult activities there can be mentioned simple swings of guaimbé fastened in a U shape to some horizontal branch (Mbüá of Itariri). But even in this respect acculturation makes itself 524 197 felt: the child -- perhaps attracted by the ideal that Western 155 civilization represents, in part consciously, in part unconsciously, for the Guaraní -- begins to become interested in the games that symbolize technical progress and movement, like our city child. In the village of Rio Branco a boy makes a little airplane with the help of a taquara propeller, a cigarette package (body of the airplane), and the wax of wild bees. Another uses a calender sheet as propeller. At Araribá a Ñandéva boy builds a little truck, using a rough piece of wood and two empty spools of thread. -- These examples show that the Guaraní child [156] is already using his own inventive spirit for the satisfaction of play activities formerly nonexistent in the traditional culture, activities that constitute innovation in the sense of representing not simply a reflection of the culture of the adults, but civilizatory elements whose significance stems from an acculturative ideal.

• 861 155 157 [828] The extraordinary respect for personality and individual will, from the most tender childhood, makes the educative process, in the sense of repression, practically impossible. In the opinion of the Guaraní the tendencies of the child are nothing more than manifestations of its innate nature. A Mbüá of Xapecó used to make straw cigarettes for his two-year-old son, who, in his opinion, had been born "addicted." If on the one hand, such a form of treatment favors attitudes of boldness, independence, and autonomy in the child's personality, on the other hand it seems probable that it also accounts, at least in part, for the excessive extravagance tied to a sentimentalism that in the eyes of the occidental would be classified as morbid. In /69/ childhood the Guaraní does not learn, so to speak, to control himself and to go against his inclinations and his temperament; as an adult, he is constantly complaining about everything. And as the notion of repentance is almost inconceivable to him, he always tends to look for the cause of his sufferings in someone else and never in himself. It is clear that such a form of personality

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861 155 157 aggravates in a way the effects of cultural disintegration, as well as other manifestations stemming from the situation of marginality.

856 To the extent that the adult concerns himself with the development of the child, his interference is directed almost [846] exclusively toward growth and physical well-being. The restrictions to which the father submits in the couvade and before that bear above all on the physical well-being of the newborn 856 789 825 baby. The magic means that are put into practice during childhood are of a therapeutical and prophylactic nature. To avoid having toads form in the baby's mouth, there is hung around its neck a small cloth with seven "little toads" (probably tadpoles). [177] Such usage, observed among the Ñandéva of Araribá and probably of caboclo origin, is analogous to that of tying around each leg of the child a string with miçangas /not italicized in the original/ and rings from the leg of a saracura bird, "in order to learn to walk fast" (Mbüá of Rio Branco). As we have seen 856 178 515 earlier, the Ñandéva of Bananal told me about the cold morning bath to which "the ancient ones" subjected the children, so that they would grow up strong, a practice now abandoned. 856 789 Among the Mbüá of Palmeirinha I saw a baby, of male sex, with a bracelet of embira provided with a knot; I was told that it was a matter of "sympathy, in order to remain strong"; obviously [171] the reader will not fail to note the anology with the "muquira" used on the wrist by our caboclo to make the arm strong. -- 856 Finally, touching upon physical existence, the children are constantly surrounded by magical protection and stimuli.

828 856 Regarding the soul, that is, the psychic and moral individuality, there are some practices of magico-educative treatment, but of secondary importance. The soul is born already finished, or at least with certain qualities virtually, so to speak, embryonic. In general, therefore, no attempt is made to force the development of the psychic nature. There are few magical remedies developed by the culture in order to influence the formation of the personality of the immature. Among the Guaraní of Dourados (both Kayová and Ñandéva, according to the information of Marçal de Souza), the parents of the newborn baby

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829 87 177 couple lived for three or four years in São Vicente, solely in order that their son could keep company with the scholastic group there. In order to earn his livelihood, the boy then sold bows and arrows in Guarujá and other places sought by bathers or tourists. Since, however, school is not an institution integrated into the tribal culture, the desire for civilization is not always concreted in regular attendance at the establishment of learning, even when there is a possibility for it. The official in charge of the Pôsto Indígena Cúrt Nimuendajú at Araribá complained about the Guaraní who sent the children to school at the post only on those days on which clothing and food were distributed. [171] It is to be noted in passing that similar complaints were not made with reference to the Terêno of the same villages their children [171] were diligent, and they made satisfactory progress. The cause may lie in the more practical and positive orientation of the Terêno, who at that same post, by the way, attained an economic efficiency incomparably superior to that of the Guaraní.

• 861 [596] The social organization of the Guaraní is based on the great-family. According to Linton (3),

3. /From p. 84 of the original source./
Linton, 1945, p. 142.

the child who grew up in this type of family learns not to fix or focus its emotions or expectations of reward and punishment on a few or certain persons. Various adults are in a position to reward and to punish. What one does not do, another may do. -- As an 15 adult, too, the Guaraní has little emotional stability. He does not know romantic love, he flirts about in amorous relations and easily breaks up his marriage, leaving the child with his wife, in order to join another woman, facts that, incidentally, are aggravated with social disorganization. Similarly, he is not capable, in general, of very prolonged hatreds or a /73/ grudging attitude. Today he is quarreling with a neighbor, tomorrow he is talking and having fun with him again, or goes to ask him for a few beans or a box of matches. Some time ago the Indians of Itariri had a very ugly fight at the local station; they tore out the poles

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15 of the fence, furiously advancing against one another. A few minutes later they were all sitting together in a group, laughing, talking, and joking. The anger had dissipated like smoke.

15 It is appropriate here too to mention Linton's observation
• 861 that in societies in which the children are forced to obey their
121 parents vigorously, as adults they become persons not very
866 independent and always wanting an authority that will guide them, there even being extreme cases where it is necessary to educate some few individuals selected to become leaders (4).

4. /From p. 84 of the original source./
Linton, 1945, pp. 141-142.

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[861] Among the Guaraní, whose repressive education is almost
[866] nonexistent, a strong sense of discipline and authority does not
[622] develop. Anyone may become chief, so long as he feels the necessary supernatural vocation; in general self-imposed and
[787] spontaneous practices suffice to establish the magic qualities
[621] and to obtain religious inspiration. Each family chief is or may become the chief of a band. The idea of an organized government
[84] of a state type quite clearly exists, but only in the abstract
[179] field, within the religious ritual and mythology, surely a reminiscence of the ancient organization of the Jesuit state. The
156 officials of the S.P.I. /Serviço de Proteção aos Índios/ are
157 unanimous in their complaints about the difficulty of subjecting
177 the Guaraní to the norms of the Serviço. Without being violent, --
648 on the contrary, they are whiners --, these Indians always find
[245] a way to get around the regulations. At Araribá, as we have seen, there has been an attempt to fit the Guaraní into the economic-administrative system of the post, coffee plantations already built being given to them. In a few years everything was ruined. The Guaraní does not know how to administer a
156 coffee plantation. He has no work discipline, which no one
157 taught him in his childhood. And the chief toward whom his
554 notions of authority converge is primarily a religious chief --
622 Ñanderú, kind as a father, a spiritual leader who wants to take his "subjects" to the paradise of the civilizer hero. The authority that goes with the post is even considered a disagreeable burden by